

BLUE GRASS BLADE

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

PUBLISHED WEEKLY. ONE DOLLAR A YEAR IN ADVANCE.

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ONE DOLLAR A YEAR IN ADVANCE



Charles L. Moore
Editor



TERMS OF THE BLADE

One issue for one year \$1.00
In clubs of five NEW subscribers,
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A PLAIN PROPOSITION.

If a merchant sells a Diamond,
Watch or Jewelry for \$120 which
costs him \$100 he don't make a cent
because, rent, interest on capital in-
vested, salaries, out-of-date stock, etc.,
etc., consumes this 20 per cent. There-
fore, to live and accumulate wealth,
he must add 30 to 40 per cent. to the
real cost of the goods he sells.

Having disposed of my store I now
act simply in the capacity of your
Purchasing Agent, giving you the
benefit of my 40 years' experience and
positively saving you the 20 per cent.
it costs a merchant to do business.
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in the Jewelry line, I select from all
the biggest stocks in Chicago, pay
cash, get all special discounts, and
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is why I can undersell all merchants
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Ingersoll, Spoons, and Free Thought
Charms and Pins. Send for prices
and my great little tract, "Theism in
the Crucible" free.

OTTO WETTSTEIN,
LaGrange, Cook Co., Ill.

My new pamphlet "Marriage and
Divorce" will come from press Decem-
ber 12th. All orders for same promp-
tly filled after that date. Price 25 cts.
a copy; 5 copies for \$1.00. Send all
orders to JOSEPHINE K. HENRY,
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orders to JOSEPHINE K. HENRY,
Versailles, Kentucky.

ATTENTION CONSUMPTIVES!

I kill and clean the lungs of all Con-
sumption germs in from two to three
weeks. No dope.

MRS. C. KELSEY,
Bellevue, Fla.

EDITOR MOORE ON NEW YEAR DAY

About a month ago my good Pre-
sident, Dr. F. M. Moore, of George-
town, told me that he thought he would
write me so that I could write some by the
first of the new year, and now on this
beautiful, bright New Year's Day,
though I am quite weak, I am doing
the first writing I have been able to do
for some months.

I am glad that Mr. Hughes has
changed the date of this paper to the
common Christian style, 1906, as
it will now be, instead of E. M. 306,
as formerly. The latter was a pretty
sentiment and just tribute to Gior-
dano Bruno, burnt at the stake by the
Christians, in front of the Vatican in
Rome, 306 years ago because he
brought the Bible into ridicule by tell-
ing the people there were stars larger
than this earth. There is one star
five millions of miles in diameter,
within the range of our telescopes,
and possibly, billions of other stars as
large as it is beyond the reach of our
telescopes. The Bible says that God
took six days to make this earth, but
he made all of these stars in a part of
one day, and the whole matter of
their creation is dismissed with the
few words "And he made the stars also."
But my tribute to Bruno involved
some difficulties and misunder-
standings and I comment the change
to the ordinary style or reckoning
time.

I have three motives in writing this.
First, because I think there are many
good friends of the Blade and myself
who will be glad to see it.

Second, because I could not have done some
weeks, or months ago. Second, be-
cause I think it will afford me intel-
lectual recreation and third, because
Mr. Hughes has phoned me that he
has not enough copy.

Of course I have no assurance that
I will ever recover from this attack
but I think I have lately been closer
down to death than I now am.

There is, among Christians, a com-
mon idea that those who are nearly
dead can get, beyond death, some
glimpse of their eternal destiny. The
idea never seemed reasonable to me,
but in my most dangerous hours I
thought of it, and had no such expe-
rience as the Christians claim is true
of good and bad, and it still seems to
me that the material of every human
body has existed from all eternity and
will exist to all eternity, while the
individuality of each human is de-
stroyed by death, but, of course, I
don't know and as I get older—now in
my 69th year—I grow more inclined
to call myself an agnostic, and on
such points, less inclined to dogma-
tize.

Every man should try to live so that
he would be ready to die any day but
death, even to the best prepared man,
is too serious a thing to be spoken
of lightly or flippantly and we should
never do it.

Some things are essentially happy
and some essentially sad and death,
except in rare instances, belongs to
the latter. I wish you all a happy
New Year.

DR. FOOTE'S.

Larchmont Residence Burned.

Dr. E. B. Foote's Larchmont resi-
dence took fire last week, from sparks
from a nearby burning hotel, and with
the contents was entirely destroyed,
the loss was \$25,000.

Dr. Foote had one of the nicest
villas on the sound, quaintly located,
and as cozy a home, as one would see
in miles of travel. It was full of val-
uable bric-a-brac and mementoes, ex-
pressing the esteem held for Dr.
Foote, from people all over the world.
The loss of this will prove a great
sorrow to Dr. Foote, as there are no
associations in age more pleasant
and treasured than the testimonials
and letters of old friends dead and
gone, and also of the living ones. Dr.
Foote's home had come to be almost
a Liberal shrine in America. Nearly
every one had heard of it, and of its
hospitality. I am sure the loss will be
regretted generally by Liberals. Dr.

Footo, who is confined to his room,
most of the time from the break-
down incident to age, writing me, says
that he stood the excitement better
than he would have thought, and that
he is now domiciled at his New York
home, Lexington Avenue.—J.

FOR ALL
THE ARMY POSTS.
Included in the Bill Prepared by Con-
gressman Dawes, of Ohio—
Washington Notes.

Washington, December 30.—Con-
gressman B. G. Dawes, of Marietta,
Ohio, will introduce an important bill
when Congress reassembles next
week. It provides for the appropri-
ation of \$200,000 for the repair and
construction of chapels at permanent
army posts, and of this sum not more
than \$20,000 shall be expended at any
one station. Representative Dawes
thinks the Government could well af-
ford to spend a small sum for new
chapels at posts where there are none,
and improve those already establish-
ed. His bill will be referred to the
Committee on Military Affairs, of
which he is a member.

Comment.—It will be noticed that
the above bill is in direct opposition
to that to be introduced by Congress-
man Kitchen of North Carolina, and
which was discussed in this paper
last week. This attempt to build
chapels at army posts is an outgrowth
and extension of the building of
a Catholic church on the West Point
Reservation, some years ago. One
point gained leads to another, and
gradually, the church is insinuating
itself into the state.

An Ohio Congressman, an old school
teacher of mine was on the committee
at the time the grant was given to
the Catholic church to build at West
Point. Gov. O'Dell, of U. Y., who is a
Freethinker, and who spent \$300 just
on a binding for Col. Ingersoll's com-
plete works, introduced the bill—the
object being to get the Catholic work-
ing.

I have less confidence in an infidel
who fears openly to practice what he
preaches, than a bigoted Christian,
who is out and out with his supersti-
tion.

My friend, the Ohio Congressman
told me that a caucus was held, and
a fixed determination arrived at to de-
feat the bill. In the meantime every
member of the committee received
notice from the Catholic bishops of
their district that they must sustain
the bill, or the church would attend to
their next nominations and elections.
Another caucus was held, and it was
agreed that they would stand pat;
but when it came to the scratch, every
one of them, excepting my friend,
back-tracked and the bill went
through. This is the way they do it.
They work for what they get, and
Freethinkers do nothing. There is no
union or sentiment back of them.

If we would back up Congressman
Kitchen, as church elements back
their representatives, we might possi-
bly get his bill through. The time
to fight this conspiracy of union of
church and state is when we have a
champion like Congressman Kitchen
to lead us. They don't appear every
day.—J. B. W.

THE CULTURIST.

After reading Dr. Wilson's review
of the Culturist, I anxiously awaited
its arrival. It came, it conquered!
In giving a list of the splendid articles
constituting the first New Year issue,
the Doctor could only hint at the
wealth of wisdom, contained in its
pages. Truly the Culturist is a pub-
lication with a purpose or as Editor
Hurt puts it, "A magazine with a
motive." In a word its mission is to
educate the masses and a knowledge
of the manner in what the Editor be-
gins the task, can best be gained by
a careful perusal of its pages.

Listen to his assurance of adherence
to a principle: "I will not be daunted
by the displeasure of any. I shall
write always as I think and feel, in-
different alike to censure and to
praise. I shall say that which is in me.
No motive of policy or consideration
of commercialism shall influence my
pen."

I believe that reformers can safely
trust in the leadership of Walter
Hurt as Editor of the Culturist. He is
a young man and should have many
years for active work. We all acknowl-
edge his ability, let us go further and
support the enterprise in which he
has embarked by sending our sub-
scriptions for his splendid publication.
—HARRIET M. CLOSDZ.

NO FEAR OF HELL

Has This Generation, and We Wor-
ship Mammon, Says
Schurman.

President Jacob Gould Schurman,
of Cornell University, delivered a re-
markable address on the universal
craze for wealth to-night before the
union meeting of the Associated Acad-
emic Principals of the State of New
York. He said:

"If a visitor from Mars alighted on
our continent he would hear the pulpit
proclaim 'Glorify God;' but he
would find it the general practice to
'Glorify Gold.'"

"Are we then in this twentieth cen-
tury to revert to the barbarous wor-
ship of Mammon? Are Americans to
renounce their Christian heritage;
are they to repudiate the Hebrew law
of righteousness, are they to disclaim
the Hellenic call to reason and beau-
ty, are they to spurn the dignity and
glory of mankind in order to concen-
trate all their energies on the grati-
fication of acquisitive instincts which
we possess in common with the brutes,
and which, when exclusively follow-
ed and satisfied, only leave us more
complacently and more hopelessly
brutish?"

"The universal passion of money
and whatever money buys is an alarm-
ing phenomenon. It has been nourished
by the colossal material prosperity
of the age. It has allied itself with
the ambition of American youth to
succeed in the world. We should
naturally expect that it would have
met invincible opposition from reli-
gion; but religion, already weakened
by the decline of dogmatic faith, and
falling back on institutions and orga-
nizations, has itself been too often
tempted to purchase the gifts of the
world's wealth with money. Well, the
craze may endure for a season, but
disillusionment is certain.

"The vice—the natural and almost
inevitable vice—of a generation which
makes money the chief end of life
is dishonesty and 'graft.' The cardinal
maxim of such an age is 'Put money
in thy purse.' And whether the money
be thine or thy neighbors is a matter
of little moment. That is to say, life
being emptied of all moral and spiri-
tual significance, and money being ex-
alted as the chief good, the man who
gets most money has not only achieved
the greatest success, but best ful-
filled the recognized end of existence.

"It is a generation which has no
fear of God before its eyes; it fears no
hell; it fears nothing but the Criminal
Court, the penitentiary and the scaf-
fold. To escape these ugly avengers
of civil society is its only categorical
imperative, the only law with which
its Sinal thunders.

"To get there and not get caught
is its only Golden Rule. To 'get rich
quick' the financiers of this age will
rob the widow and the orphan, grind
the faces of the poor, speculate in
trust funds, and purchase immunity
by using other people's money to
bribe legislators, Judges and Magis-
trates.

"And then we hear the praises of
the poor boys who have become mil-
lionaires; O God! send us men of hon-
or and integrity!"

Comment.—When a president of a
great university thus expresses him-
self on a great social problem, he
receives attention in all the papers,
and his remarks are noted and
weighed. The above statement from
President Schurman is a remarkable
instance of how the idea of hell may
become implanted in the infant brain,
and sway a scholarly and brainy man
all his after days.

The main points at issue in Presi-
dent Schurman's statement on the
worship of Mammon are timely, true,
and well-said. He is observing and
liberal enough to admit that the
church is equally guilty in the wor-
ship of Mammon. But the remedy he
thinks, is a turn to the "Hebrew law
of Righteousness," and "the fear of
Hell."

What asses educated and smart
people so frequently make of them-
selves.

There should always be a wide dis-
tinction between what a nation pro-
fesses, and how it acts. What was in
reality, the "Hebrew law of Right-
eousness?" Why, to rob, plunder, kill,
and keep all they could get. I never
had any sympathy for the Hebrews in

Egyptian bondage. As soon as they
got out, they treated others even as
badly. The seizure of property was
their first aim. The first thing they
did, was to kill all the Amalekites who
sympathized with them, and who fed
them when starving, kill men, wo-
men and children, and keep their vir-
gins and property. All down through
their history they were all for self—
and toward others; murderers and
robbers.

Is it possible this infidel, material-
istic age is no better than Jewish civil-
ization? Do we really want to return
to the "Jewish laws of Righteousness"
(?) (?) (?)

In the last issue of this paper, I
gave statistics showing that out of
donations for the past year of \$66,000,
the church only got \$4,500,000. We
may now expect a big outcry from
the clergy on the sway of Mammon.
If the church had gotten most of this,
Mammon would be one of the best of
all the Josh's.

And do we want to return to "The
Fear of Hell?" There never was a
time in the history of the world when
there was as little fear of hell as to-
day.

The exact relation of Hell to Pros-
perity and Progress, may be arrived
at by comparing the civilization of
this age which entertains the least
fear of Hell, with those ages which en-
tertained the most fear of Hell.

If the fear of Hell is a good thing
at all, then the more hell we have,
the better we are off.

Compare the United States (short
on Hell) to the Dark Ages (long on
Hell). Compare the materialism of
England, France and Germany with
the civilizations of those countries
which have clung the longest to Hell
—Russia, Italy and Spain. They not
only cling to it, but raise it there.

It is a pity that educators of the
prominence of President Schurman,
men of great capacity in many di-
rections are incapable of dissociat-
ing themselves from the Hell idea
and other Christian tommyrot, and
that they will thus come before the
public and cheapen their influence by
such silly declaration.—J. B. W.

THE CULTURIST.

I have received the first issue of
"The Culturist," published at 414 Home
street, Cincinnati, Ohio, asking me to
put it on my exchange list, which I
shall certainly take great pleasure in
doing—monthly \$1.00 a year, single
copies 10 cents. I am not strong
enough to read it all, but I have got-
ten the cream of it and especially the
prose articles, by the editor and a long
article by Dr. Wilson. It is mainly
written by its editor, Walter Hurt, in
prose and poetry. It contains 21
pretty large pages of reading matter,
in fine print, and two pages of adver-
tisements, making in reading matter,
as much as any three or four infidel
magazines in America. It is all got-
ten up in fine style, and it will be very
hard to maintain such a publication.

When Brother Hurt published the
"Galling Gun," in Cleveland, he and
I had frequent spats at each other,
but, a few months ago, he wrote me a
very kind letter in which he indicated
to me that the Culturist would please
me, and I have just gotten another let-
ter from him that is full of brotherly
kindness. In one article in the Cultu-
rist, he has made errors and he
hopes to improve in the future. It
takes a man to say that. I have made
errors until their name is legion, some
through mistake, some purposely, and
some a combination of the two, but I
hope to improve and largely to elimi-
nate all unkindness from my criti-
cism of any body, because I have
found out that if we hear the side of
the man that we think is our enemy
he will generally appear to be as near
right as we are.

I had among my neighbors, one
Presbyterian man that I felt had done
me such injustice, and damage, that
I could never forgive him. He is a
director in a Lexington bank, and
one of the board of our State College
in Lexington, and I suppose was select-
ed for each place because he is an ex-
ceedingly shrewd business man. He
has been sending me word, for some
weeks, that he was coming to see me,
and I have sent him word that I want-
ed to see him, yesterday he came to
see me, and made a long call. Neither
of us made any allusion to religion,
nor to the unpleasantness that had oc-
curred between us, our talk being
purely social. When his call was
over, we parted the best of friends,
and I now believe he is just as honest
and good as I am, and I believe that
will be the case nine times out of ten,

if two enemies get to understand each
other.

I am an older man than Brother
Hurt, and I believe to be my friend
and I love him and will tell plainly,
what I think about The Culturist, be-
cause I am his friend.

The tone of the Culturist is very
high. I did not find in it a single
word, except in one article about the
Negroes, to which any moralist ought
to object. Race prejudice is natural,
but the humanitarian and philosopher
must overcome that, and say, like
Paine, "humanity are my brethren."
Some of his words are hard and un-
kind to the poor black man.

If the Negro had forced himself
foreigners have done, the case would
have been quite different, but the
white man stole him from his own
country, doomed him to the hardest
slavery and cruelty here, and made it
unlawful to educate him, even to the
extent of reading and writing, de-
baunched their women, and in many
ways, set them bad examples and it
seems to me that now it is the climax
of injustice to despise the Negro for
his imperfections and that, on the
other hand, the Negro race should be
the object of the deepest sympathy
of every truly philanthropic white
man and white woman.

Among the advertisements, there is
one to which I most seriously object.
It is that of Lucifer, the free love and
anarchistic paper. No man ought to
encourage in another that which he
would not be willing to do himself,
and Brother Hurt, ought not to assist
Lucifer, unless he is willing, person-
ally to proclaim himself a free lover
and anarchist.

I have most cheerfully granted to
the Culturist the unlimited use of the
Blade for the advertisement of the
Culturist, but I don't see how I
can, consistently continue to support
the Culturist so long as it supports an-
other publication that is directed to
the propagation of two doctrines, one
of which is most revolting to my every
sense of decency and good morals,
and the other opposed to any princi-
ple of good citizenship and in this po-
sition, I am sustained by every distin-
guished moralist, Christian or infidel,
of ancient or modern times.

Another objection, I have to the
Culturist is simply a matter of style.
It is one of the many paradoxes in
life that the largest ideas are best
conveyed by the smallest words and
yet Brother Hurt's writing is filled
with long, hard words among which
are many that I do not remember
ever to have seen before and the
meanings of which I do not know,
while I am too weak to handle a big
dictionary to find out.

If Brother Hurt's purpose were
simply to make a display of his knowl-
edge of the English language, as
seems to have been Brann's purpose,
in his "Iconoclast," this would be all
right, but Hurt claims a higher pur-
pose than that, and Brann did a vio-
lent death and, as it seems to me,
without having made the world any
better.

Even Dr. Wilson, in his long article
in the Culturist, seems to try to con-
form to the stilted style of that publi-
cation, and loses all of that crispness
that distinguishes him in the Blade.
The Doctor requires a good deal of
space to express himself, but in the
Culturist, he seems to have had more
space than he needed, and he writes
like he had a contract to fill so many
columns rather than to give us his
ideas tersely.

I would recommend to Brother Hurt
less metaphysical philosophy and ab-
strusity and more plain talk about
how to be good and happy.

TO THE READERS OF THE BLADE

My new pamphlet, "Marriage and
Divorce," is now from the press, and
all advance orders have been filled. All
orders from this date will be promp-
tly filled by return mail. Orders have
been received for this pamphlet from
twenty-three states. Marriage and Di-
vorce are live questions in all locali-
ties, and this is an up-to-date discus-
sion of this subject.

If any persons who have ordered
this pamphlet have not received it,
please drop me a postal and I will
rectify any mistakes.

Send in your orders for "Marriage
and Divorce," 25 cents for one copy,
5 copies for \$1.00. Send all orders
to JOSEPHINE K. HENRY, Ver-
sailles, Ky.

Send in your subscription to the
Blade and help us start the New
Year by paying our paper bill.